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HUMAN NATURE

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"FORTUNATE" MAJORITY

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A Radio Script From Our Campaign Party In the U.S.

Human Nature

Many people think socialists are dreamers. On the contrary we are materialists - opposed to ideas that cannot be substantiated by reality, and we think that socialism is the only solution to the problems and social evils that confront the working class. If you think that we are dreamers that we must respond by saying that socialism is not a dream - it is practical and obtainable when you understand and desire it. And if you still persist in thinking that we are dreamers then we must further respond - "Let us join together to make this so-called dream a reality. For at present we are all truly living under a nightmare, and that nightmare is capitalism."

Any system that has the capacity to produce economic warfare and the wholesale destruction of humanity, and that produces conditions that give rise to major wars in which thousands of destruction can be inflicted at any time, is a system that should be speedily eliminated before the nightmare becomes a terrible reality of human civilization. Besides war of course there are considerable social evils that are caused by capitalism, and war or any one of the evils of poverty, unemployment, insecurity, are sufficient to urge themselves to warrant the abolition of capitalism and the establishment of socialism.

We are confronted invariably with "human nature" as being the main obstacle to the practicality of socialism. We state on the contrary that there is nothing in the nature of the human that can prevent establishment or operation of socialism.

Assuming that socialism has been established and men and women will have free access to whatever they require, our opponents have envisaged a confusion and rush to the distribution centers and everyone will become a glutton and universal greed will be the order of the day. Sorry, but we cannot disagree more. Remember that socialism can only be established when the vast majority are socialists and this presupposes a socially and practically mature population who will understand the meaning and implications of socialism. They will have been students of capitalism and they will have prepared themselves for the social obligations of socialism. If you understand that the potential for the production of wealth is positively enormous under capitalism you will also appreciate that when all of the productivity of man's job under capitalism have been eliminated, with the release of millions and millions who will under socialism be performing useful and productive work, then under socialism wealth will be produced and distributed in far, far greater abundance than it is today. And when socialism is established the working class, who are responsible for all the production of wealth under capitalism, will not have forgotten their well learned lessons of wealth production techniques. Especially since everything that will be produced in society will be owned by society.

And as we come to the second hypothetical situation where we are told that people will react and behave like animals. For example, can you tell

us why you could want to go to a distribution center and load up your car with a stacked auto and take them home with you when you know the society can produce as many autos as it wants to needs at any time, and that all you have to do when you are in the mood for a suit is to go and take one or two or three or more. But to insist on hoarding under socialism is to envisage a reaction and a conduct that takes place under capitalism. Capitalism is the system that instills fear and insecurity into people that make them behave in such a fashion. Change the material conditions of the environment and the behavior pattern of people will change also.

SOCIALISM — NATURALLY

The socialist takes the position that there is nothing in "the nature" of human beings that precludes the practicality of socialism. All physically normal people have intelligence and so this intelligence has been harnessed to socialist knowledge we assert that this combination will assure society that the vast majority will act with intelligence and understanding, and control if necessary, when the material conditions have been changed from capitalism to socialism.

We are often asked - but who will want to work under socialism? Socialism requires socialism and socialists will be only too anxious to give to society according to their individual ability. As far as I am personally concerned it would not bother me one iota if certain individuals wanted to stay in bed all day under socialism. I'll tell you why I would be unconcerned. Because we realize that the majority of the population will not, and cannot, act in such a fashion. It is the nature of the human to be active and productive. And anyone who wants to stay in bed all day under socialism or who will not share in the work, will be in a very distinct minority and will probably be in need of medical attention. It is the conditions of work under this system that people despise. The fact that you are working for a less and barely making ends meet. The fact that you can be fired or out of work at short notice. The fact that jobs can be monotonous and injurious to health. But - change the conditions - as they will be under socialism - and people will want to work in a completely different way. The inner nature of man encompasses his biological structure and the way it functions, together with his behavior patterns in society. Man's basic need in order to physically survive means that he must eat, drink, eliminate, sleep, maintain health, and procreate. And, also man is a social animal and cannot live alone, hermits notwithstanding. As to man's behavior, the history of man will show that his manners, laws, customs, religion, and morality, have been in a constant state of change and development. As the material conditions have altered so has his behavior. Man's behavior is affected by the prevailing social conditions. The social conditions of capitalism create wars and man becomes warlike and will fight and kill. The capitalist system throve

and lives on profit, and the competition in the market place between capitalist and capitalist, making an outlet for their commodities, and the workers competing with each other for jobs and job superiority, lowest characteristics that are antithesis of social desirability. But, change the basis of society to co-operation and common ownership, and with this will disappear all the harsh features of competition that occur under this system, and man's behavior will undergo a fundamental change also.

The preacher is continuously pointing the accusing finger at the individual in society and calls for him to mend his ways, pray for salvation, ask for forgiveness, and believe in the resurrection and the coming of the lord. Most of them will quote the Ten Commandments, and then forget the one about "thou shalt not kill" when the wars are declared.

Current Australian T.V. on Sunday night is screening a series of programmes conducted by U.S. economist J.K. Galbraith.

Concurrent, but appearing a week earlier is the "National Times" weekly account thereof. This series is produced and screened under the title of "The Age of Uncertainty." Aug. 1977.

Galbraith - The Paid Piper of Television

Under the title "Marx - and the Age of Revolt," Galbraith volunteers "to summarise the central thesis of Das Kapital ..." (1) Galbraith continues: "Where Ricardo's, (labor theory of value), left off, Marx began". Partly true, but mostly untrue. Many important modifications were made by Marx upon Ricardo's labor theory of value, (1821), none of which are commented upon by Galbraith.

But the latter did give a long extract from Das Kapital drawn from "The Historical Tendency of Capitalist Accumulation", and is to be found on page 783. (2) However nowhere has he dealt with the "central thesis of Das Kapital" as he promised. We cheerfully turn open the pages of Marx's work to find out for ourselves its central theme. In Chap. 1 Section 2 we read: "I (Marx speaking), was the first to point out and to examine critically this twofold nature of the labor contained in commodities. As this point is the pivot upon which a clear comprehension of Political Economy turns, we must go more into detail". (2)

More to this point: In the 1st preface Marx informs his students "With the exception of the section on Value-form - this volume cannot stand accused on the score of difficulty. I pre-suppose, of course, a reader who is willing to learn something new, and therefore to think for himself." (2)

Galbraithian humor, (in which we all delight), a commanding presence, a wide social acceptance, and a reputation largely overated is used by him to lure us away from the central theme of Das Kapital. (Galbraith treats this as though his mere mention of it is sufficient to analyse and dispose forever of the subject.)

We point our accusing finger at capitalism. There is nothing in human nature that will create a barrier, either in the establishment of socialism or in its operation.

If men and women are prepared under capitalism to take the immense sacrifice, mistakenly of course, of giving their lives, limbs, and children in the wars, because they believe, erroneously, that they are fighting for ideals such as freedom and democracy, whereas in reality they are fighting for the property interests, markets, trade routes, and spheres of influence of their respective ruling classes, then we say men and women who will ultimately acquire socialist knowledge will have the human qualities to do whatever is necessary to make socialism work. We urge you to consider the case we have presented.

Sam Knight, Arizona

In this he rather resembles the mythical Pied Piper in luring away the children of the township of Hamelin with the beguiling sweet music of his enchanted flute. Though similar, there is an equally important difference to be noted between these two public figures. Both did the same trick but for different motives.

The Pied Piper, (we have it on excellent authority of orthodox Nursery Tales), did his magic disappearing trick with the innocent children of the double dealing burgomasters of Hamelin because he was not paid, in any part, the agreed upon contract price for an earlier completed job of rodent extermination. Galbraith, on the other hand, we feel sure, knowing full well his own value to the "prevailing dominating" economic class" (1), is performing his beguiling tawdrling act because he has been paid in full, according to the market value of his own commodity where there is no "dominating economic class", the use value of his labor-power would be nil.

Marx on Political and Social Events and Intellectual Development

Since he has demonstrated his ignorance of this vital central theme of Marxian economics, then, naturally, as day is followed by night, Galbraith is equally in the dark in interpreting the political and social significance arising from this.

Quoting Marx again, Galbraith writes: "Then all interior conditions are fulfilled the day of German resurrection will be heralded by the crowing of the Gallic cock." Galbraith's interpretation thereof "I judge him to be saying only that change in Germany, peacefully or otherwise, would follow change in France". (1)

Current misreading of this admittedly obscure source reference to Nations and Times (or National Times).

Better still and more readily grasped are some of Marx's other parallel quotes: "Developed industrial nations reveal the image of their own future to the lesser developed nations." Or again: "One nation can and should learn from others ... that is one of the reasons why I have given so much space in the present work to a study of history, the nature and the results of British factory legislation" (preface) (2). One final example of Marx's clarity of expression: "England is the mother of the capitalist world."

The darkness into which Galbraith has stepped and from which he appears to be exposed when he ventures into political affairs. He writes: "For Marxists looking at modern socialist States (?) it makes an interesting question: Has the Hegelian (social evolution) process stopped? Is it still continuing? Does socialist discipline produce an intellectual aristocracy? Does it make scientists, poets, artists, writers, intellectuals, into a new aristocratic class? It is highly pregnant to check Marx. If he returned, might well be asked." (3)

Only a person politically and intellectually backward could await "the return of Marx" to correctly interpret "modern socialist States". These latter, as we learn from the basic Marxist analysis of the fundamental character of labor, and of the consequences flowing from this, are mainly modern examples of the Marxist view. "The country that is more developed industrially only shows, to the less developed, the image of its own future."

These "Modern Socialist States," Russia, China, India etc. have of cooperatively recent times overthrown Asiatic feudalism and in the process shot, or otherwise disposed of their monarch representing this feudal order. (The rising commercial and money class already had completed this many centuries earlier in England. So what now?) The emerging "socialist States" was and still continues strongly to be, a wage labor, commodity producing, buying and selling system. Again, what now? This system has been dominating England since the 17th century.

In these newly emerging countries the new rulers declared it to be a political and social system of Communism or Socialism. Even in this they were merely imitating the forgeries of the older developed nations, particularly Britain, who at a corresponding stage, the new rulers of Britain grandly declared their new political system to be a species of government "unavoidably corrupt..." Where "Property was to belong to him who most wanted it; accumulated property was a monstrous injustice. Women marriage, which is law in the worst of all laws, and as property the worst of all properties." (2)

Would Galbraith be silly enough to believe that there really is such an institution as a Commonwealth of Britain - of nations - or of Australia? Well this is just as silly for Marxists even to begin to believe in "Communism". Russia, China or Socialist India. So didn't need even to wait for members of the "Communist Block" to fall out and

loudly, often and insistently accuse each other of being "capitalistic", imperialist, labor exploiters, suppressors of liberty and other more choice nasty names. We knew even as far back as 1917 the laws of commodity production and of the emergence of other nations similarly impelled to throw off the shackles of feudalism. What England did other countries can do and for the same reasons.

So in answer to Galbraith's query "Has social evolution process stopped in the socialist States?" we answer: This process there continues unchecked, as in all other class divided societies, and for the same reason as in all wage labor-capital countries, because of the inescapable contradictions arising from commodity production, i.e. growing class antagonism.

One final aspect of this article by Galbraith on Marx.

"One of the ideas of Marx ... has been variously called 'economic determinism' or 'the materialist Conception of History'". (1) And here he leaves as though the two terms are interchangeable and of Marxist intent. "Economics" is the blanket term for the basic, secondary and tertiary industries in which we work and gain our living. But Marx insisted that this primary factor was the ONLY one then it would be true to say he advocated, or his ideas were of an "Economic Determinism" nature. But nowhere did he say so.

If "economic determinism" was the only factor governing the political and social ideas of a epoch then the working class of the highly developed industrial nations long ago would have become politically and class conscious and thus have ended their own exploitation. So give the cheers, Galbraith, that neither Marx agreed or did economic determinism prevail. (4)

Marx maintained, and so as we, that economics is the main single but not the only factor, in setting our outlook and determining the form taken by social institutions.

Consider how religion prevented, and still prevents to a diminishing degree, the working class from questioning their own exploitation as a propertyless class; reflect upon the haunting influence of patriotism; ponder upon the ruling ideas of morality, good, bad, and of course law and politics, (and even music).

The actions, later and reactions of these factors all, or in part only among themselves and to economics, barriers on or retards the latter. It

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The "Fortunate" Majority

Another illusion preached by the left-center-right apocryphs of capitalism is that only a minority of the population is poor and insecure. If a wage-slave is steadily employed, keeping up the rent or mortgage payments, he is not regarded as being part of the downtrodden poor.

In harmony with the Trotskyists, Maoists, "Communists," and Social Democratic types, *TIME* of Aug. 29 has a lead article on the "American underclass, a minority within a minority" of 7 to 10 million blacks, hispanics and some caucasians, who have given up finding a job, who are stuck on the bottom and removed from "the American dream."

The main minority of course is the fraction coming under that government definition of poverty comprising urban families of four, receiving an income of \$5,500 or less per year, making up only 12 per cent of the total population. The rest, aside from the ten per cent who make up the capitalist class, make up the propaganda dream of the "well to do majority."

The Russian capitalist class rationalizes poverty into oblivion by convincing its workers that they share in the ownership of the means of life. To an extent the US elite practises a similar ruse, pretending that business functions for everybody, in addition to establishing a poverty line near the bottom step of the cellar.

GALBRAITH

Institutions can never escape the narrow or wide ranging influence of the narrow or wide economic basis. In the long run institutions are shaped by economics. This is Materialist Concept of History - this is Marxian philosophy and is not identical with Economic Determinism as so indolently inferred by Prof. J.K. Galbraith.

- (1) 'National Times' - 8th Aug. 1977.
- (2) Marx's Das Kapital Moscow Ed. 1964
- (3) British Encyclopedia on William Godwin, radical English writer on morals politics society and Commonwealth ideology 1756-1836.
- (4) Australian Prime Minister discovered the truth of this when recently in Europe, where the dominating economic class, paid out in 1976 6,582 million from his surplus value to subsidize the least efficient farmers. This payout was to maintain the tenuous fabric of social and political stability of Europe, thus preventing the European unemployment from increasing by the tens of millions. (Melbourne Age, 1st July 1977.) One of the main instant economic and allied repercussions of this is to be seen in the increasing exodus from the farmlands of Canada, Australia, America and other high productivity re farming export countries.

C. Peter Murray
World Socialist Party
of Australia

There are other screenscreens, such as the "upward mobility" of everybody except the underclass, and the definition of salary receiving white collar workers as a mythical middle class. The supposed upward movement can be debunked by any current set of ownership figures, including a recent one by Henry S. Hanes, chairman of the House Committee on Banking, Finance and Urban Affairs. That ten per cent of the population controls fifty-six per cent of the nation's wealth. (*Victoria Times*, Aug. 29/77).

MOST HELD ON SHORT LEASH

Occasionally an honest inquiry crops up that dispenses with the usual tranquilizing hogwash. Such was a University of Michigan study of 5,000 families over a period of 7 years. (*Victoria Times*, July 18/77). It contended that:

... at least 7 out of 10 families are economically vulnerable, with at least an even chance of spending some years of their lives in financial distress. It is not merely some vague minority "the poor" who stand in economic peril; it is the majority of Americans.

The position of this vulnerable majority, made up of those primarily dependent upon wages, salaries and transfer payments is deteriorating. And we now know that, with respect to progress or decline in the world of money, individual ability and effort do not count.

Individual characteristics such as ambition, planning, saving money, the drive to achieve - all the tried virtues that have been so definitely certified as the high-octane fuel for the journey from poverty to plenty - are essentially unrelated either to economic status or economic progress.

Only a small number ever make the big leap over the barrier that separates the vulnerable majority from the secure minority. Most of the rest of us are on a very short leash. Most of us spend our lives hauling ourselves up and slipping down a rung or two of the short ladder that has been set aside for the use of the bottom 70 per cent.

As the Socialist Parties have shown, the wages system involves the marketing of labor power, the productive abilities of the working class, a commodity whose value is expressed in the goods and services required to produce and renew it. Insecurity on the part of the useful class is an inevitable part of the normal functioning of capitalism. Surpluses above the value of the worker's commodity accrue to the owners of society, to be divided into rent, interest and profit.

POVERTY ONE SIDE OF RELATIONSHIP

In day to day life, a worker measures his or her material position against what the current level of technology can produce. He may also compare his dreary life of compulsion to the freedom of the rich to go where and do what they please. His position in relation to the owners is farther down the social scale than in past decades. The gap at all times has not been the artificial line created by the propagandists for capitalism bet-

Book Review

THIRTY YEARS A WATCHTOWER SLAVE

(In Canada) G.R. Welch & Co. Ltd., Toronto.
\$1.25 - (paper).

As the title implies, Mr. Schnell finally fled the cerebral clutches of the "Brooklyn control tower" peonage of printing and peddling versions of God's word for the avaricious ends of the Messers. Russell, Rutherford and the current consortium. He remains one of "God's servants" but that does not prevent him from exposing some of the unsavory bowels of the world wide Jehovah's Witnesses organization.

Caught in the European World War I trauma that drove many workers into "Communism," Atheism, insanity or fundamentalist religion he early enunciated his desperate need for a Savior. And so into the Berlin Bible Student Ecclesia of Charles T. Russell, a loose, non-authoritarian fore-runner of the Watchtower Society.

The new president, Judge Rutherford, was made of different and commanding stuff and the Watchtower Society made its metamorphosis toward "... one of the world's most dictatorial and autocratic systems." Masters of the soporific catch phrase, these religious fuerthers cunningly snared millions of half dead workers with the promise that you "...shall never die."

Profits from book printing and distribution sometimes exceeded 200 per cent, reminiscent of the absolute exploitation of the early industrial revolution in England.

"Thought control" resembled a "penal institution" and the author resented the organization misrepresentation of the Bible to suit Brooklyn's acquisitive objective. Later, profit sharing in a form of Russian stakhanovism spurred the faith-

MAJORITY

were those on the dole and the higher or steady wage and salary incomes of the rest of the exploited class plus the exploiters. The chasm has been between the owners and the non-owners.

The University of Michigan study, conducted by James Morgan and colleagues, also noted that the retrogression of the vulnerable majority was accompanied by "a decline of collective action of all kinds," and suggested that:

...tens of millions of individuals will remain vulnerable until they learn to function collectively -- to act together, to get, for each other, a bigger piece of the pie.

We can partly agree. The action must be cerebral and political, but not for a bigger piece of the pie. That would leave the cause of the problem untouched, and a bigger slice of the pie would continue to be a matter of fluctuation, as in the past. Or as the study said: "...hauling ourselves up and slipping down..."

The action must be for the solution to poverty, which is common ownership and democratic control of the means of life, by and in the interest of all humanity.

Wm. J. Schnell

ful to greater monetary achievement. Some regional empires were built, with the officers sporting expensive raiment, Mercedes driven by "chauffeur brothers," private apartments and the best of airplanes.

A scrooge-like accounting system that might have aroused the envy of the Catholic Church, itself once recognized as the most efficient business organization in the U.S., recalls the Martian observation that the established Church will more readily pardon an attack upon 38 of its 39 articles than it will an attack upon one thirty-ninth of its income. Indeed, in the Jehovah's Witnesses lexicon, the Catholic Church was more maligned than the devil precisely because that organization was a direct competitor using similar methods. Being condemned to purgatory is not too different from failing to survive the Battle of Armageddon.

Salvation was exchanged for cash by the J.W. leaders but they accused other denominations of being a racket, (P.103), to divert attention from their own aggrandizement. No publication of financial statements occurred lest an unfavorable public reaction developed. (P. 66). Capital expansion was effected through bonded borrowing to feign poverty, after the manner of the Salvation Army in years past.

SIGN OF THE OPPRESSED

Religious belief is spawned by the unfulfillment, oppression and fear suffered by the majority in a global system of haves and have-nots. As an abandonment of 9 to 5'er independent political logic it is sponsored or tolerated by the world's rulers, including those of the iron curtain countries. It is a pillar of property and exploitation and as such, the organizations of religion are hierarchal and play on ignorance and fear.

"Kadaver gehorsam" or corpse like obedience was expected of the pioneers for Jehovah in the earlier days in Germany. And the J.W.'s were called the tightest organization on earth. The extended poverty and misery conditions of the 30's depression in the US were welcomed as "good fishing for the Watchtower Society," (73) from "a vast class of dissatisfied people," "...salvaged from despair" but to be made into "merchandise." The author called the J.W.'s a "dictatorship of theocracy," (81), with a spy system, dossiers (88, 144-149). He details the cunning methods used during post World War II years in the U.S. to intimidate the legal arm of authority into prosecuting Witnesses under the pretence of religion freedom when the issue was really the J.W. refusal to obtain business licences to sell their books. Thus eliciting a sympathetic reaction from the population, enticing new profit producing sheep into the fold. Small scale violence was tolerated, as was modern war, if it promoted the organization, and it never was opposed to war (58-59). Approaching World War II Rutherford declared the Society's neutrality to avoid U.S. government prosecution and hundreds of thousands joined the J.W.'s to avoid military service as

conscientious objectors. Like many a politician, Rutherford denounced totalitarianism elsewhere, but not in his own structure.

The end of the world was predicted in 1924-25, 1929 and during World War II, with Armageddon after the war.

POLITICAL AMBITION?

The "human robots" (131) were urged to "... conquer the earth" (64). It was not planetary brotherhood but "spiritual superterritoriality," or an "endeavor to create a superstate" which caused opposition to saluting the flag of any country. (92).

IN THE NEWS

BREAD AND CIRCUSES

A liberal MLA voiced concern in the B.C. Legislature that some of the thousands of pet Piranhas now in captivity might escape or be released into provincial lakes, streams or ocean and multiply enough to attack bathers. Aside from the fact that this voracious South American fish cannot survive in non-tropical water temperatures, it would appear that the well being of all people is so fortuitous that these knights in shining armour must ride forth in search of dragons to slay before they exist. Or perhaps it is because they have become disillusioned by the persistence of social sores that were supposed to have been cured by doctoring the symptoms, 75 years ago. At any rate, it functions as a transparent gimmick to make these representatives of the capitalist class appear to have the interests of society in mind. On the nether side of the coin, a Sacred MLA, George Mussallem of Dewdney, has introduced a private member's bill calling for laws to protect Sasquatches. These are mythical, ape-like creatures, said to inhabit the wooded mountain wildernesses of the province. All good, diversionary trivia, and something that will never likely be accorded the political myths, such as innate human greed, the social nature of the state, or the Socialistic essence of state capitalism, lest their hollowness be suspected.

AND FROM THE LEFT

Likewise, that "friend of the workers," the NDP strayed from the usual legislative business of solely legislating in the interests of business. It accused the conservative Social Credit government (could anything be more anti-social than credit?) of secreting a cache of ammunition for the purpose of establishing a private army. The stored arms merely resulted from annual government purchases to help the legal police force to protect property, power and privilege. The NDP was accused of vote snatching and of getting even with the Sacreds who, when the NDP had its turn at running B.C. capitalism, accused Canada's Social Democrats of secret arms cache for exactly the same reason. Although the "rightist" implication undoubtedly was that the NDP would use its private army for "violent revolution." When it comes to nonsense, why settle for one variety, when two in a single package will do more brain-numbing? The first type has to do with violence in revolution, and as a contradictory phrase is

FROM THE RIGHT

"And in issues of the Watchtower they have asserted that in Armageddon, when all the wicked will be slain, the little children of such wicked will also be slain." The author goes on to explain: "In answering as to how to treat opponents to the truths promulgated by the Watchtower Society, if they were once members of the faith and have recanted, representatives of the Society often said 'It is impossible to kill them, as the laws of the land do not permit that. But serve God's law in effect (meaning were we as God's organization already the New World Society) then they would be killed. The best thing to do under the circumstances is to treat them as if they were dead.'" (59)

The author goes on to say on page 65 that "In the Germany of the Weimar Republic everything was going from bad to worse," and "... hope for better times was fading everywhere." "If events had not transpired to put the Hitler movement into control, Germany might have become the first Jehovah's Witnesses state of God's Organization. The Nazis and the Communists realized this and began to oppose us as the third force," he said.

It must be noted that religious organizations, harmonizing as they do with the general exploitation of the wages, prices, profit system are usually pyramidal. And the top echelon of some of them have no limit on their money-power ambitions. The working class victims of capitalism who have sought this narcotic are urged to turn and face the monster that deprives them of a life worthwhile. To understand this now outmoded system is to be able to do one's part in ridding humanity of the need of this opiate and others.

on a par with "socialist government" or "democratic dictatorship." When the world's workers accomplish the job of revolutionizing their thinking, they will change society through the ballot. Violence is necessary at times for the capitalist minority to protect its loot, though the mental conditioning of the workers is its biggest line of defense. Violence is also required by the top strata to defend its holdings against others of its kind in other countries, or for a new ruling minority to take over from an old one. Violence would be laughable or unthinkable and useless on the part of an enlightened majority for basic change.

The other variety of nonsense, of course, was the suggestion that the former NDP government was not doing its duty, the task of administering capitalism, for which it was elected, part of which is arming the civil forces of the state to protect the bosses' holdings. As Sacreds are doing now.

REFORMISM PROPOSES

CAPITALISM RESPONDS

"Weekly spot checks have been ordered," says Ottawa item, "in two federal government cafeterias used mainly by health department workers, following complaints of cockroaches in the salad, worms in the cheese and bugs in the sandwiches." Dr. Jean Mercier director of federal medical services ordered the checks after complaints from waiters.

Is this incident involving government run facilities, an example of capitalism experimenting

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Wm. J. Schnell

ful to greater monetary achievement. Some regional empires were built, with the officers sporting expensive raiment, Mercedes driven by "chauffeur brothers," private apartments and the best of airplanes.

A scrooge-like accounting system that might have aroused the envy of the Catholic Church, itself once recognized as the most efficient business organization in the U.S., recalls the Marxian observation that the established Church will more readily pardon an attack upon 38 of its 39 articles than it will an attack upon one thirty-ninth of its income. Indeed, in the Jehovah's Witnesses lexicon, the Catholic Church was more maligned than the devil precisely because that organization was a direct competitor using similar methods. Being condemned to purgatory is not too different from failing to survive the Battle of Armageddon.

Salvation was exchanged for cash by the J.W. leaders but they accused other denominations of being a racket, (P.103), to divert attention from their own aggrandizement. No publication of financial statements occurred lest an unfavorable public reaction developed. (P. 66). Capital expansion was effected through bonded borrowing to feign poverty, after the manner of the Salvation Army in years past.

SIGN OF THE OPPRESSED

Religious belief is spawned by the unfulfillment, oppression and fear suffered by the majority in a global system of haves and have-nots. As an abandonment of 9 to 5'er independent political logic it is sponsored or tolerated by the world's rulers, including those of the iron curtain countries. It is a pillar of property and exploitation and as such, the organizations of religion are hierarchal and play on ignorance and fear.

"Kadaver gehorsam" or corpse like obedience was expected of the pioneers for Jehovah in the earlier days in Germany. And the J.W.'s were called the tightest organization on earth. The extended poverty and misery conditions of the 30's depression in the US were welcomed as "good fishing for the Watchtower Society," (73) from "a vast class of dissatisfied people," "...salvaged from despair" but to be made into "merchandise." The author called the J.W.'s a "dictatorship of theocracy," (81), with a spy system, dossiers (66, 144-149). He details the cunning methods used during post World War II years in the U.S. to intimidate the legal arm of authority into prosecuting Witnesses under the pretence of religious freedom when the issue was really the J.W. refusal to obtain business licences to sell their books. Thus eliciting a sympathetic reaction from the population, enticing new profit producing sheep into the fold. Small scale violence was tolerated, as was modern war, if it promoted the organization, and it never was opposed to war (58-59). Approaching World War II Rutherford declared the Society's neutrality to avoid U.S. government prosecution and hundreds of thousands joined the J.W.'s to avoid military service as

conscientious objectors. Like many a politician, Rutherford denounced totalitarianism elsewhere, but not in his own structure.

The end of the world was predicted in 1924-25, 1929 and during World War II, with Armageddon after the war.

POLITICAL AMBITION?

The "human robots" (131) were urged to "... conquer the earth" (64). It was not planetary brotherhood but "spiritual superterritoriality," or an "endeavor to create a superstate" which caused opposition to saluting the flag of any country. (92).

IN THE NEWS

BREAD AND CIRCUSES

FROM THE RIGHT

A liberal MLA voiced concern in the B.C. Legislature that some of the thousands of pet Piranhas now in captivity might escape or be released into provincial lakes, streams or ocean and multiply enough to attack bathers. Aside from the fact that this voracious South American fish cannot survive in non-tropical water temperatures, it would appear that the well being of all people is so fortuitous that these knights in shining armour must ride forth in search of dragons to slay before they exist. Or perhaps it is because they have become disillusioned by the persistence of social sores that were supposed to have been cured by doctoring the symptoms, 75 years ago. At any rate, it functions as a transparent gimmick to make these representatives of the capitalist class appear to have the interests of society in mind. On the nether side of the coin, a Sacred MLA, George Mussallem of Dewdney, has introduced a private member's bill calling for laws to protect Sasquatches. These are mythical, ape-like creatures, said to inhabit the wooded mountain vastnesses of the province. All good, diversionary trivia, and something that will never likely be accorded the political myths, such as innate human greed, the social nature of the state, or the Socialistic essence of state capitalism, lest their hollowness be suspected.

AND FROM THE LEFT

Likewise, that "friend of the workers," the NDP, strayed from the usual legislative business of solely legislating in the interests of business. It accused the Conservative Social Credit government (could anything be more anti-social than credit?) of secreting a cache of ammunition for the purpose of establishing a private army. The stored ammo merely resulted from annual government purchases to help the legal police force to protect property, power and privilege. The NDP was accused of vote snatching and of getting even with the Sacreds who, when the NDP had its turn at running B.C. capitalism, accused Canada's Social Democrats of secret arms cache for exactly the same reason. Although the "rightist" implication undoubtedly was that the NDP would use its private army for "violent revolution." When it comes to nonsense, why settle for one variety, when two in a single package will do more brain-melting? The first type has to do with violence to revolution, and as a contradictory phrase is

"And in issues of the Watchtower they have asserted that in Armageddon, when all the wicked will be slain, the little children of such wicked will also be slain." The author goes on to explain: "In answering as to how to treat opposers to the truths promulgated by the Watchtower Society, if they were once members of the faith and have recanted, representatives of the Society often said 'It is impossible to kill them, as the law of the land do not permit that. But were God's law in effect (meaning were we as God's organization already the New World Society) then they would be killed. The best thing to do under the circumstances is to treat them as if they were dead.'" (59)

The author goes on to say on page 66 that "In the Germany of the Weimar Republic everything was going from bad to worse," and "... hope for better times was fading everywhere." "If events had not transpired to put the Hitler movement into control, Germany might have become the first Jehovah's Witnesses state of God's Organization. The Nazis and the Communists realized this and began to oppose us as the third force," he said.

It must be noted that religious organizations, harmonizing as they do with the general exploitation of the wages, prices, profit system are usually pyramidal. And the top echelon of some of them have no limit on their money-power ambitions. The working class victims of capitalism who have sought this narcotic are urged to turn and face the monster that deprives them of a life worthwhile. To understand this now outmoded system is to be able to do one's part in ridding humanity of the need of this opiate and others.

on a par with "socialist government" or "democratic dictatorship." When the world's workers accomplish the job of revolutionizing their thinking, they will change society through the ballot. Violence is necessary at times for the capitalist minority to protect its loot, though the usual conditioning of the workers is its biggest line of defense. Violence is also required by the top strata to defend its holdings against others of its kind in other countries, or for a new ruling minority to take over from an old one. Violence would be laughable or unthinkable and useless on the part of an enlightened majority for basic change.

The other variety of nonsense, of course, was the suggestion that the former NDP government was not doing its duty, the task of administering capitalism, for which it was elected, part of which is arming the civil forces of the state to protect the bosses' holdings. As Sacreds are doing now.

REFORMISM PROPOSES

CAPITALISM DISPOSES

"Weekly spot checks have been ordered," says Ottawa item, "in two federal government cafeterias used mainly by health department workers, following complaints of cockroaches in the salad, worms in the cheese and bugs in the sandwiches." Dr. Jean Mercier director of federal medical services ordered the checks after complaints from workers.

Is this incident involving government run facilities, an example of capitalism experimenting

with preventive medicine, or the failure of NCP 'Socialism'?

POLARIZATION

THREEIN ONE

THREEIN ONE

Capitalist ideology fluctuates according to changing conditions, using which can be the shrinking degree of working class salivette. A recent innovation is "polarization" between left and right, now that left and right have evolved into non-entities. The left-right concept arose originally in the ancient French constituent assembly where all those government members who represented the rising capitalist class sat to the left in the chamber, while those defending the interests of the archaic feudal nobility sat to the right.

The opinion later came to designate hidebound supporters of capitalism vs. labor. Party people who wanted to either reform capitalism out of existence or change it so that it served the exploited as well as the exploiters. Now that all parties, from left to right, are openly reformist, the left-right concept is pure fantasy.

Some capitalist propagandists will admit this but push the opposing illusion in the same spiel. Such was a Vancouver Star reporter who was assigned to cover the recent Manitoba election. He titled his Oct. 15th piece - "Manitoba Polarization is Fun. According to the legend, the NRP is far left and the Conservatives are far right. But our press prostitute threw in a fact, giving readers a choice, according to their bias. He said:

Actually what gets polarized in polarized politics is language, not policy. The ideological shorthand ("free enterprise," putting people first, etc.) masks the fact that both parties head straight down the middle of the road... Far from fostering extremism, as liberals claim, polarized politics keep both parties in the middle where the general consensus is.

He also suggested workers were slow in noticing the peripatations of politicians and other sectors of the masters' voice.

Ordinary people, most of them, work hard and lead busy lives. With a million things to do, they have little patience for the nuances of

political argument... A populist politician must hit the populace over the head to get attention.

Not so, if they are already "in the middle where the general consensus is." But the trauma of capitalism does hit the workers over the head, revealing more and more of the bosses' B.S. spotted by the politicians.

Now if a reporter for an entrenched mouthpiece like the Sun can see the NCP as not being a Socialist party or otherwise "a friend of the worker," there is little reason for the average NCP'er to hang around in the darkness.

SHIRMS REQUIRED

There is the case of the San Francisco policeman who lost his job because, as he told his superiors, he had developed a mental block about killing. "I can't bear to fire a gun at another human being," said Frank Kalafate, (National Star, June 14th/75). He had been fighting his "obsession" for 8 years.

An armed robbery suspect had tried to shoot him but his gun misfired. "I couldn't shoot him," Kalafate said, "so I hit him over the head with my gun. I was so afraid I'd killed him that I felt like vomiting."

He was awarded a "disability" pension.

POT CONDEMNS KETTLE

Several thousand psychiatrists congregated in Honolulu at the 6th Congress of the World Psychiatric Association. They had to declare themselves in favor of human rights, of course, and the public interest. Their sentiments toward motherhood would not require a formal resolution. They voted to censure the Soviet Union for alleged psychiatric abuses, namely, confining some people in mental hospitals because they are dissenters. Aside from the fact that sane dissenters (but usually not famous ones) have been hospitalized in North America, and other sane individuals have, for as irrelevant a reason as insulting a brain doctor's ego, psychiatry is tied firmly to the apron strings of capital. No hippy hangout of the '60's could match a modern mental institution for drug dispensation. The hapless victims are quickly doped into a semblance of normalcy before they have consumed too much expensive room and board, and shipped back to the inhuman social machinery that caused their degree of imbalance in the first place. One half of the mental patients in jails - 1,500 in the shrink unit of the Toronto jail alone were released from hospitals 6 months previously. (Victoria Times, Sept. 6/77). And this applies to all Ontario jails.

Could be, it is cheaper to keep them there. According to the Clarke Institute of psychiatry, hospital beds for mental patients dropped from a 1960 level of 3.4 beds per 1,000 people to a level of 1.5 beds. But then there is a recession and unemployment. Not as many willing hands are required to expand capital.

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Psychiatry would really be abused if the head doctors spent some time investigating the capitalist cause of their impotency, and worked for a new system wherein mental illness would cease to be a by-product of inhuman conditions of life.

SUBSTITUTE FOR LIVING

Bruce Halliday, Progressive-Conservative M.P. predicted in the Commons that Canadians would acquire an extra 60 million pounds of lard on their frames and suffer an extra 2,500 heart attacks annually as a result of the ban on the artificial sweetener - saccharin. After years of mass use, it was finally designated as a carcinogen. When life is so sour, the grip of sugar on the taste buds is understandable. A sweet substitute for happiness or, the "Sweet Path to Death" as two Los Angeles scientists titled their book.

A doctor in Chicago runs a headache clinic and he claims there are 42 million in the U.S. who are "plagued regularly by headaches". But then the U.S. is claimed to be a shining example of the biggest headache mankind has known, world capitalism, state and private.

SOLVE PROBLEMS? TREAT EFFECTS

Alcoholism is called B.C.'s No. 1 social problem. It is the same problem that the Russian bosses have; too many drunken workers lowers productivity and depresses profits. The provincial government is spending \$150,000 on community involvement to reduce alcoholism. Cary Hoskins, chairman of the Greater Victoria Counter Attack Committee said: "Roadblocks are quite effective — when they're set up at Christmas the number of drunken passengers increase..." (Victorian, Sept. 12/77).

TROTSKY TOGETHER AGAIN

The Trotskyists in Canada have mended their rifts for the moment.

For potential dupes (their membership turnover is high) a few words of warning may be beneficial. The Trotskyists, in their political platform, retain all the necessary ingredients of capitalist society: wages, money, profits, the state, armed forces and of course, the foundation of all this, the social division into capitalists and workers. But, for the uninitiated this capitalist aim is concealed in revolutionary jargon, good fodder for the naive workers who follow leaders that is, ambitious people who aspire to position, power and privilege.

All this started with old man Trotsky losing out to a power struggle with uncle Joe Stalin over who should have the privilege of overseeing the exploitation of Russian workers, back in the early twenties. Of course, Trotsky became a fierce critic of Stalin. But he would not call a spade a spade, and reveal Russia as being capitalism, or he would expose his own larcenous role. So he split the Leninist-Stalinist myth into a part called and called Russia a "degenerated workers' state" or a transitional society from capitalism to socialism with lots of deformities.

Traditions of the past weigh like a alp on the present. For instance, British Trotskyist leaders have recently ill-written some political publicity by offering the heads of their faithful to the

clubs and fists of disillusioned National Front sheep (Britain's new fascist movement). To any workers, who have the freedom to use their heads for thinking, the British spectacle is a lesson in complimentary qualities, alleged left versus right, theatricals. Or red fascism versus blue (or black) fascism.

The Canadian Trotsks must have found recent pickings somewhat lean. They have re-analysed (since their split in 1972-3) to further the elderly myth. The Revolutionary Marxist Group and the League for Socialist Action are now the Revolutionary workers League. The former "Labor Challenge," "The Militant" and the "Young Socialist" are now the "Socialist Voice." And it stands ready to steer unwary workers away from Socialism. Its first issue was devoted to just that.

COMRADE BUCCANEER

"... seeks to rule the waves with a little bit of capitalistic undercunning," according to the Vancouver Sun business page, Oct. 17th. Furthermore, the USSR, which has the world's 7th largest merchant fleet, is trying to filch more transport business from the rest of the "freighter profit chambers. And to do so by paying substandard wages to its hirelings" ... reported ... only \$30 a week..." talk, talk, -that's not fair.

Furthermore, like other capitalists, the Russian state variety are just as incapable, with their "economic planning" we used to hear about, of predicting the extent of future markets. The Moscow vicinaries "overestimated the growth of world trade, and now find themselves with a fleet too big for their needs."

But no despair. Russia is now a member of 12 of the world's 350 shipping cartels. The Sun's business editors know a profit competitor when they see one.

DOUBLE SPEAK

Russian President Leonid Brezhnev, in presenting the formal draft of the Soviet Union's new constitution, defended Russia's human rights policy of forced labor camps, mental hospital incarceration and secret police by saying "... it is still too early for a classless society." (Victoria Times, Oct. 4/77).

This is reminiscent of Nikita Khrushchev's promise to the hard-working but poor electorate that they would have "Gosplan" handed to them on a platter by 1970 and this would consist of an egg a day for every Russian.

Was it Lenin or Stalin who twisted Marx's Socialist/Communist slogan of "from each according to ability to each according to need," and rewrote it to read, "from each according to ability, to each according to his work?" Which fits capitalism's wage system exactly. Anyway, in the finest tradition of class inequality, Brezhnev is continuing this profitable deceit. Western critics noted that the new Russian constitution says that "citizens must not exercise their rights in ways harmful to the state."

Brezhnev countered with "a strong state is necessary for the security of its citizens' rights." Meanwhile, like their western counterparts, keep-

also wage-workers are tantalized by promises of a rosy future that will never materialize, as long as they keep their faith with capitalism. But there is an awakening in Russia too. Many of the 400,000 workers who recommended amendments to the new constitution suggested what they thought would be equalitarian measures. They have probably caught glimpses of the near secret opulent life-styles of the Russian top strata, the real citizens who enjoy rights protected by the state. And, like some workers of the west, have penetrated the translucent promises of the capitalist propagandists.

Quebec - Separate Profits

The latest news from Quebec has Premier Levesque wanting to nationalize the giant Asbestos Corp. to assure a 'Quebecois presence in the province's asbestos industry.' And if the company's U.S. owners do not wish to sell a controlling interest, the premier warned: 'We have other means.' (Victoria Colonist, Oct. 22/77.)

The spokesman for the US owners complained, 'We have dedicated a great deal of managerial effort to improving asbestos operations ... and its expanding contributions to the economic health (\$\$) of the province of Quebec.' Penetrating the verbal camouflage this means being trapped in the dilemma of past taxes being paid to the Quebec government now being used to buy out part of the plant, so that Parti Quebecois bureaucrats or other behind the scenes hangers-on can enjoy some of the profits. That's not cricket. The U.S. shareholders undoubtedly wouldn't mind the Quebec 'revolutionaries' speaking French, so long as they kept their avaricious hands off U.S. dividends, extracted from the labor-power of French-Canadian wage-workers. And down in the backwoods Quebec workers have the same freedom as before, to endure wages poverty, but now amidst the ecstasy of their own language.

Happy farmers

A recent report, from Lebanon, says that farmers in the Beqaa Valley are preparing to harvest their biggest hashish crop in history worth about \$9000 million to them and at least \$9 billion to dealers around the world. The farmers expect to reap 100,000 tons of the narcotic plant, about 40 per cent more than last year's record crop.

And if this, in addition to the war in that country plus other wars, is not enough example of

world capitalism's ability to waste, consider the U.S. plan to reduce wheat acreage by 20 per cent to shore up sagging farm prices in that country, while two thirds of the world population goes hungry. This move "... generated some enthusiasm in the Canadian grain industry last week." (Free Press Report on Farming, Sept. 7/77). Transport minister, Otto Lang, said he was happy about the acreage cuts in the United States...

Meanwhile, back in the political myth factory, production and sales are brisk. Especially the one about man not knowing how to produce enough food to feed all his kind.

Yesterday's Naivety

Sept. 10th WREXING MAGAZINE featured a flashback to 25 years ago when it completed its first year of publication. It recalled optimistic forecasts made at that time, such as:

In the '50's we thought everything would be better in the '70's. Were we that naive? That was golden and auspicious about that time ... was not so much our lives as our expectations ... (but) we have pretty well given up the idea of progress ... The brightest hope most of us have for the future is that we won't find ourselves freezing in the dark.

Ah, that carrot, is it losing some of its color?

Dashed Dreams

The postponement of living, to a future of unfaded expectations explains in part, the response from thousands of workers to the death of the king of rock music, Elvis Presley. As a Los Angeles reporter put it, Elvis

... helped change the way we dressed, thought and aspired. As long as Presley was alive, there was a chance he would return to his music with energy and verve ... That possibility somehow kept alive the rest of his generation's dreams, however elusive and distant they had become. His death forces us to reflect more realistically on those in touch with their own goals and ambitions. The answers aren't always pleasant. It's no wonder we feel a sense of loss. It's not easy to part with a hero. (Daily Colonist, Aug. 23/77).

The real security success of some heroes, like religion, helps to keep the noses of the "failures" close to the grindstone. Their escapism, substitutes, must be protected, revered.

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Reader's turn on the stand SOAPBOX

Strategic error?

I respect your commitment to democracy. Lack of machinery to reflect popular will has demonstrated its dangers repeatedly, not least among those claiming to promote socialism.

I find your material interesting, sometimes even exciting. But I do not join you because I think you commit a fundamental error of strategy - of any strategy whatever: you are more concerned with what you are against than with what you are for. That is like trying to foster health by fighting every potential disease or accident, or like trying to educate by eliminating every conceivable educational abuse. That represents a fundamental misunderstanding of what leads us to classify "something as evil", namely that it obstructs or inhibits the realization of some "good". The emphasis must therefore fall on the goods to be achieved and it is only as they are threatened that we even expend our energies to neutralize that threat. Otherwise we waste our energies, dissipate them, exhaust them elsewhere

than in the main fight. It is not a healthy organism that is immune to every disorder; it is a dead one.

So again, I respect your commitment to democracy and to education for socialism and for those reasons I want to support you. But I do not share your contempt for Christianity, Social Democrats, or even contemporary Marxist regimes (for all their failings). I even enjoy your polemic, don't think they are all wasted, regard them as a contribution to the dialectic. But I couldn't conscientiously endorse those negatively expressed "principles".

M.J. Johnson
Dept. of Philosophy
University of
Western Ontario.

REPLY

A commitment to Christianity, "Social Democracy" and Bolshevism is of the same side of the coin as opposition to our Declaration of Principles. In the abstract, conscientious endorsement of those principles would be impossible, but could follow conscious endorsement, the crux of the matter being unemotional awareness or understanding.

Our Object and Declaration of Principles comprise a Marxian analysis in microcosm of the nature of global capitalism, pointing to what the world's workers must do to solve their social problems. Though the English language has evolved a bit since the Principles were conceived 73 years ago their phraseology has not gone out of general usage. At the present stage of development of Socialist understanding our attack must be one of exposing the negative nature of capitalism in contradistinction to the positive essence of the classless democracy which is our aim. It is not possible to know the minutiae of the future society, but on the other hand, we are burdened daily by the conditions which preclude a full life for most. Our emphasis on clearing the fog of ruling class propaganda can make the SPC seem to be only negative, but the negation is a side of the positive picture, or science of Socialism. Or, to know where we should go, we need to know where we are, and have been.

We note with satisfaction your pleasure and desired support for our commitment to democracy and education for Socialism. Our democratic method does not arise from idealism or vote snatching, but from necessity. Classless society cannot be achieved through an undemocratic or a leadership oriented modus operandi as is the case with all other parties. But your concept of educating for Socialism differs from ours in that it supports Social Democrats and Marxist regimes. As a system of government will disappear in a Socialist/Communist society as will countries, there being no ruling class requiring an armed executive to run its affairs and keep a non-existent subject class in its place. Free and equal world citizens will merely require local and central administrations of things and the affairs of society. Production and distribution will require co-ordination, as it does today, but divested of capitalism's slave driving aspects since work will primarily revert to its original meaning of creative effort for social good, motivated by

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IN THE NEWS concluded

Heros Hunting New Nazis

From Vienna comes a report that Simon Wiesenthal, who has spent the last 30 years of his life tracking Nazi war criminals, is turning his attention to a present day Nazi revival. Wiesenthal says he is alarmed at the increased neo-Nazi activity, particularly in the U.S. and West Germany. (Victoria Times, Sept. 24/77).

My, My. After millions of workers died in World War II, presumably to snuff out the beast, and after 30 years of Nazi hunting, the heros discover that like a phoenix, the monster is rising again.

Nazism grows in the capitalist environment of ignorance and despair. It is tempting to dispense with what politically seems to be hopeless cerebral action and to place one's fate in the hands of an omniscient father figure.

The Nazi hunting heros, like other reformers, could be likened to knights in shining armor, who love to slay dragons so much that, to ensure a continuous supply, they raise them back on the farm. But this would be inaccurate. Like other idealists, they know not whereof they speak. The illusory flame still flutters, that capitalism can be made humanitarian by treating its effects.

conscious self interest. This is the Marxist solution to the workers' problem, a classless society, whether called Socialism (social ownership) or Communism (common ownership.)

Now "Marxist" regimes feature the class division of slavery, ownership, wage-labor and capital, money and all the other institutions of capitalism. The misery and discontent of the workers in the Social Democratic countries is well known, as is their inevitable economic struggle with the bosses over partitioning of the wealth produced only by the dispossessed. Unfortunately the workers in these countries have not ventured any farther into the political struggle against the employing class than workers elsewhere. In both the left and rightwing dictatorships they are further restricted by the absence of civil rights.

In the question of lack of machinery to reflect popular will in civil rights countries, this does not appear to be the case. The problem is what existing machinery is used for. 1. convincing the moral class that capitalism functions for all. 2. politicians' hawking about workers' problems and promising to redress them. The existing machinery that workers use to perpetuate their exploitation can be used to end it. The problem is rather one of lack of class consciousness.

The proposition of society using its means of life and emotionally controlling its affairs is elementary, but the capitalist class has made a mystery or alleged impossibility out of it. There is not a question of suppressing one party as a greater good or lesser evil than the others. Remove the labels from all the parties in an election and try to distinguish their platforms. The differences between today's extreme left and extreme right, despite their flimsy nomenclature, are less than posturing a grins and voices. They all support the wage, prison, profit system via reform, since the worker must have to keep its headstone intact. For instance, a New York Times writer publicized the reasons for that city's prime blackout looking being that each ghetto resident did not have a job or was not receiving welfare payments to keep him content. The writer saw himself as a liberal but this sentiment could have been expressed by Ben Franco, Stalin or the Junta in Chile. Imagine the street violence resulting from Trotskyism and there is little left but Joe Clark's Conservative Party.

In the absence of new clarity, we must assume you mean we exclude reform (the good) in our opposition to capitalism and its inevitable evils. We do not deny the limited and temporary benefits of some reforms that are allowed. We allege their negative effect compared to the workers' situation as a whole, that they fail to touch the source of the problem and fail to stem the avalanche. Naturally the ruling class tries to keep workers' attention on each social trauma to divert them from the source, fostering the illusion of progress.

Maintaining poverty as a defense, via an \$18 or \$20 billion minimum debt, before the illusion. Is it a step forward over the average worker must now scrape more gold from the boss due to his fear of falling payments if he loses his job? Unemployment insurance payments pale against the sudden shortage of wandering if the color TV or

home will be "repossessed"; a euphemism for ownership by those who purchase by painful degrees, who consume the values before they are formed over the exchange values demanded by capitalism. Poverty is measured in social terms, despite authority's redefinition as being on welfare or sleeping under a bridge. And poverty is synonymous with the wage system. We are reminded of the small entrepreneur who said of an island off the Pacific coast: "You can't make a living farming here. You make wages." Any upward change in nominal wages have been more than offset by increases in profit. Capital expansion usually means a fall in relative wages. These have been kept lower via state subsidies on labor power, hailed as benefits for the workers. In instance, to reimburse every worker a wage is enough that he could afford cash for huge daily medical bills in case of sickness would be a practicality for the workers, as those who didn't get sick would have some liquidity to extend the margin of their marginal lives. But very practical for the profits of the employing class. It is much less costly for them to sponsor medical insurance to keep their whole wage bill down to what is barely necessary to reproduce the workers' productive energies. Reform helps leave the jobless worker more helplessly ensnared in the collective national boss's deadly embrace via the state dole. And if misery can be eased, it is equal or worse.

As Marx suggested in Capital, Vol. 1, Chapter 2:

"... all means for the development of production transform themselves into means of domination over, and exploitation of, the producer. They mutilate the laborer into a fragment of a man, degrade him to the level of an appendage of a machine, destroy every remnant of dignity in his work and turn it into a hated toil."

Government misery statistics would indicate little progress or actual retrogression in the department. Re our "content" for religion: we oppose religion as a pillar of property and exploitation and religious thought as a barrier to awareness. We urge religious workers to investigate the social reasons for the inhumanity of their existence so that, instead of retreating into temporary escape, they can turn and attack this system for the purpose of ending it.

Property Politics Prostitution

It seems Mr. Carter is being haunted by ghosts of "Buck pre-emptory" first stories of pre-election promises not lived up to (something we all are used to), pre-election money mismanagement, favors, etc., a man that claims to be pre-electing speeches to bring the country together and belongs to a church that is racist, and as good as Bert Lance. A simple but humble man or is (if he were not a government official) a crook. Mr. Carter is not to be blamed for these things, of course, because he or any other person could be responsible for the failings of capitalism, is general.

I am really turned about the recent statement by Sen. Carter Page 13

Christianity and Socialism No 6

Belief in holy or inspired books

ALL RELIGIONS have their literature, their fountain of knowledge and wisdom, the origin of their beliefs and ethics. The claim is always that this inspired collection of writings, is holy, beyond reproach, and the only truth—it is in fact their God's word. Naturally the followers of one sacred book reject all the other books claiming to be divinely inspired.

The Christians have the Bible, and the Mohammedans their Koran. According to some reports, the Koran was given to Mohammed complete and perfect, by an angel who swooped down from the clouds while Mohammed was strolling in his garden. Another account declares that Allah imprinted the whole of the Koran on Mohammed's memory, and since he could neither read nor write (as was also probably the case with Jesus) he recited it to others who took it down in writing (another parallel with the Bible). Thus Mohammed became the messenger of God. Christians usually find it difficult to give credit to these reports.

Incidentally, the Koran says that "there is no god but Allah, and Mohammed is his messenger." So according to this Jehovah and Jesus are out of the picture. Nor can it be claimed that Jehovah and Allah are one and the same God, for Allah condones polygamy while Jehovah condemns it.

There are the Buddhist scriptures, the Zend Avesta of Zoroastrianism; the Hindus "Vedas"; the Ah Granth or Granth Sahib, the holy book of the Sikhs. The classical writings of Confucius may also be included; many lesser known religions also have their literature. Then there are the books belonging to sections of Christianity such as the Christian Science writings, the key to the Scriptures" by Mary Baker Eddy; the "Book of the Mormons" and the Common Prayer Book. These are regarded as inspired by their followers.

The inspired book with which we are concerned is the Bible, and although written between 1,700 and 2,700 years ago, this antiquated book of the dead has still a profound influence upon the living. In courts of law we still swear on oath to almighty God on the Bible.

Until recent years, many who wanted a divorce, experienced its enormous power among lawyers and politicians in preventing them from obtaining their rights.

The influence of the Bible can be seen in the role it plays in the education of children, references in the press, radio and television, and its general effects upon society.

None of these so-called "inspired books" can reasonably claim to have been inspired, even if there were any gods to perform the task. Clearly they are all the works of uninspired men who accepted the superstitions of their time and wrote in the limitations of their own ideas. Holy books are full of contradictions, contradictions and barbarous stories. Surely we are entitled to expect that inspired writings should be rich in

key conceptions and accounts in advance of their time.

If the Bible for example, contained an account of the Napoleonic wars or the fall of feudalism and rise of capitalism, we would readily accept its claim to be divinely inspired and prophetic. Had one of the authors told us, when he wrote 2,000 years ago, that America would be discovered in 1492 or that the first man would land on the moon in 1969, the inspiration of the Bible would be proved beyond dispute.

Among the prophecies in the Bible there are two with time limits. When God said to Adam and Eve, "In the day thou eatest thereof, thou shalt surely die" (Gen. Ch 2:17). When Christ said "Verily I say unto you, this generation shall not pass away till all these things be fulfilled" (Matt Ch 24:34). Both these prophecies were false.

All Christians accept the Bible and derive their knowledge of Christ from it. We ought to examine it carefully, and if it is infallible, we shall surely discover it. If, on the other hand, we find that it is filled with mistakes and contradictions then the whole fabric of Christianity which is built upon the scriptures, is like a house built on sand. It is therefore obligatory for all Christian critics to go to the Bible.

The Bible

THE CHRISTIANS accept the Bible as infallible, as

God's word, and as his guide to life and any future expectation of life. Of course, if the Bible is just one of many collections of ancient tales of doubtful authority, the existence of Jehovah, or Jesus Christ, and the possibility of after-life just evaporate.

The present ideas of Christian mythology spring from the Bible. If the Bible is not the word of God, then its value is limited as other books.

The Christian religion stands or falls by the truth of the Bible. The word of God should be perfect and beyond criticism, and it would be folly to doubt it. If it is not perfect, it cannot be the word of God. If it is the work of man, we must submit it to criticism.

Historically and scientifically the Bible is imperfect, and reveals no truths about which mankind is ignorant. There are scores of factual errors in the scriptures; its revelations are unclear and mystical and cannot be understood by the theologians, much less by the public.

The first line of defence of the believer whose opinions are questioned, come from the Bible. He hopes that his critics know little or nothing about the Bible, while he has read and re-read certain parts of it and learnt much of it, by heart. He can quote passages for any occasion. He can tell you what the Bible says on faith, hope, charity, suffering and death. Although the "Devil too can quote the scriptures when it suits him." If we cannot answer him in this field, how can we expect to influence him to become a socialist?

Those who think the solution of the world's problems is to be found in the Bible must first be shown that the scriptures are a very unreliable guide, and that they contain little or nothing that is useful for

the running of human society. The Bible is a book (or collection of books) which is a romantic remnant of another age.

Millions of copies of the Bible, translated into 1500 languages and dialects are sold (or paid for to be distributed) every year by the British and Foreign Bible Society. The Bible has been the most important book in the world in its influence on mankind. It is the source of all our knowledge of God and Christ and provides us with the historical background of Christianity. Thousands of men have wasted their lives in reading and re-reading it hundreds of times, holding discussions on its many nebulous accounts and trying to interpret its muddled ideas. There are it is true some good stories in the Bible, but these are so mixed up with extraneous matter that their value to the human race is negligible. Because of the interpretation of some of its phrases, thousands of people have been tortured to death by the most cruel means, or burnt alive. In Exodus (Ch. 22.18), we find a sample of the Bible's commandments which has led to innumerable atrocities. "Thou shalt not suffer a witch to live." Because of this dictum countless thousands of innocent women were burnt alive. It is claimed that over 100,000 women met their fate in this barbarous way in one century in Germany alone. Even John Wesley (one of the most liberal non-conformists) stated, "to give up witchcraft is to give up the Bible."

In the Middle Ages many wars had their basis in religion and differences of interpretation of the Bible. Christians have always been eager to unsheath their swords and cut the throats of other Christians whose interpretation of the Bible differed from their own. Witness the Reformation, the wars of the protestants and catholics, and even today the Irish conflicts. Economic and material factors often played a part under the cloak of religion.

The Bible teaches erroneous theories of history and science. Its text has been used for 2,000 years in defence of war and religious persecution.

There is no divine warrant for the authority of the scriptures; this rests entirely on the scriptures themselves. For centuries, before the Bible was first written it was passed on by word of mouth. Then it was written over a period of many centuries, re-written, translated and printed, solely by men.

Nobody has any proof that Moses received the Ten Commandments direct from God—we have only Moses' word for that (or more accurately the writer's account in the Pentateuch). We do know, however, that some of these commandments were known to the Babylonians long before Moses was born. As the Israelites were in captivity in Babylon and absorbed much of their culture, is it more feasible to believe that they were so acquired, or that the story on Mt. Sinai was true?

The Bible is certainly not the word of God, or men inspired by God. It contains a great number of grave errors, useless ideas, and stories which can only spread confusion. Many of these stories are immoral, unethical, and not fit for children to read. Most of its teachings are at total variance with a saner world. Those who accept it as the word of God, or as their philosophy of life, would do well to consider some of the following examples:-

"No man hath seen God at any time." (John 1.18), "for God is a spirit" (John 4.24). Moses and seventy elders of Israel saw God." (Exodus 24.9 & 10). "Thou canst not see my face; for no man shall see me, and live." (Exodus 33.20). Why is God concerned about

his face? And the Lord spake unto Moses face to face, as a man speaketh unto his friends." (Exodus 33.11). "For I have seen God face to face and my life is preserved." (Genesis 32.30). In Exodus 33.23 God shows his backside, but not his face. Surely an undignified thing for a deity to do? So much for the God as revealed by the "holy" scriptures.

The Bible must be judged on its own merits and evaluated on the basis of the information it provides, just as it is written and without interpretation.

The teachings of the Bible are primitive and false. God caused the sun to stand still so that Joshua could fight a battle. The story of this clearly gives the common view on astronomy of those days as the earth being the centre of the universe, and the sun revolving around the earth. The earth has four corners and is flat (Rev. 7.1). A "flat earth society" existed well into the 20th century when the weight of astronomical and geographical opinion bent its arguments and it has now sunk beyond the horizon.

The atrocities of the Bible rule it out as a moral guide inspired by God. The deluge, where millions of innocent animals and the whole population of the earth were drowned, except for one family, and all because of Adam and Eve.

The massacre of the 50,000 men of Beth-Shemesh on God's instruction (I Sam. 6.19).

God kills 70,000 Canaanites and those whom David took a census (I Chron. 21.14).

The Lord commanded Moses that they slay the males of the Midianites but that they should keep all the virgins alive for themselves (Num. Ch. 31). What sort of God is our all-loving heavenly father?

God asked Abraham to offer his only son Isaac as a sacrifice (Gen. Ch. 22). Abraham prepared this act, bound his son and placed him on an altar of wood. "Taking fire in his hand and a knife" he lifts his hand to murder his son, as God had requested. Just at that psychological moment an angel from the Lord appeared and saved the slaughter. God must have changed his mind (or his conscience might have pricked him) for such a premeditated wicked act. Then very conveniently a ram appeared in the bush caught by its horns, and Abraham took the ram and sacrificed it instead—etc. God's lust was apparently appeased.

What sort of a man was Abraham to even contemplate such a crime? His only son's life spared he wasn't man enough to release the poor ram. Who could ever have done God's act in inflicting such a terrible shock on Isaac even if the whole thing was a practical joke.

The absurdities of the Bible make it quite unthinkable that an intelligent God had a hand in it. The story of Jonah is a familiar example. Some enthusiasts would accept it if the Bible said that Jonah swallowed the whale. As a matter of fact the Old Testament does not say that Jonah was swallowed by a whale, but by a big fish (Jonah 1.17). Jesus—if he knew anything about the event—mentions that it was a whale (Matt. 12.40). It is well-known that the throat of most whales is too small to be able to swallow a man, and Jonah was supposed to have remained in the whale's belly for three days before being vomited out. The gastric juice of any big fish or whale would have fermented and liquified Jonah long before three days, not to mention the effects from absence of air. But the writers of the Bible never considered that.

The contradictions of the Bible are numerous for there are dozens of them from the creation onwards. All this should be sufficient to show that the Bible is

not the word of God, and further that the Bible is neither a reliable guide to man's past, nor a moral help for the future.

The Bible should be shelved with other literature on folklore where it rightly belongs and not taken as a guide to human affairs.

So long as people are encumbered with the superstition of religion, they are blinded to the realities of this world, and only when they can shed these embarrassments will they be ready to consider changing the world from one which has been full of false doctrines, to one that is based on sound principles.

"No matter how unreasonable the Bible may appear to you" wrote Ingersoll, "you must believe it. No matter how impossible the miracles may seem, you must believe. No matter how cruel the laws, your heart must approve them all. We read the Bible under the scowl of God. We read it by the glare of hell."

"There is not a theologian in the whole world who can produce the slightest evidence tending to show that the Bible is the inspired word of God."

"Man must learn to rely upon himself. Reading the Bible will not protect him from the blasts of winter, but homes, fires and clothing will. To prevent famine one plough is worth a million sermons."

Carlyle wrote that "we can judge people by their heroes". The heroes of the Bible, were immoral savages, because the Bible is the literature of savage and immoral tribes. Had the Bible been the word of God it would have been a contemplation of lofty and pure ideas worthy of a God. It would not contain the unspeakable accounts of such savages as Moses and David.

Cutting Teetotaler's Tap

British Columbia habitants were treated to a bit of a chuckle during the recent agreement battle between the Government Employees and the Provincial government. These workers were faced with rather tough, Catch 22 type, problem. They have the right to strike but there is legislation on the books that facilitates forcing them back to work if an essential service is involved. And, from a capitalistic point of view, it is hard to imagine a government service that wasn't essential. The government could just sit on their hands and save money. With this ace up their sleeves the government took a real hard nosed unbudging position at the bargaining table. But the government employees found a way out of the conundrum that was a gasser. They decided to strike the government (monopoly) liquor stores. Here was a service that certainly could not be considered essential and better still, from the workers' viewpoint, there would be a relatively small number of strikers that could easily be carried by those working in "essential services."

To get the full humor of the situation readers outside of B.C., who may not be familiar with the oddities of B.C. politics, should have a little run down on its present ruling Social Credit Party. The elected representatives are a catchall of opportunists from all right wing parties, but the background and grass routes base is right out of the bible belt - hell and damnation, down with sin, temperance leaguers. Their attitude to labor ranges from hostility to moderately fascist. (One of their elected representatives once expressed admiration for Hitler.)

With a background like that one would think the Sacred puritans would be overjoyed at the prospect of shutting off a major source of sin. But the booze business is also a very lucrative source of finances. In the finest tradition of capitalism's politicians, the day before the liquor stores were to be closed the government came back to the bargaining table.

Amusing as this may have been, no one should entertain any illusion that through such methods the workers can really "overcome". They tread a very thin line. If they were to push too far the government would, of course, carry out its threat to turn the liquor vending over to the private sector.

For injecting some humor into our lives these workers deserve congratulations but more particularly for their trade union militancy. But, while workers must give some time and energy to improving their conditions of servitude at the same time they must apportion some not to improve it but to abolish it. Then there really will be something to be amused about.

Larry Tickner

CARTER

Mr. Carter telling the farmers of America to take 20% of their wheat crop out of circulation. Of course, we could not ask them to send that 20% to starving nations because that would be insane to capitalists but they have the gall to demand charity from the workers appealing to their sense of pity, greed and the fact they claim workers have it so good they border on obesity and it is their fault that the third world suffers. The working class should realize the real villain is capitalism and abolish it and in its place bring in a system of free access, voluntary work, associations of men, no wages or money, credit, or form of money and property, which lies at the root of all human suffering, misery and plight.

Another thing is this business of the death of the small shoe-shine boy on Yonge St. in Toronto. The capitalists have started an anti-gay fervor almost reaching vigilantly proportions. Like in times of high unemployment the government blames immigrants for rising unemployment and stealing Canadian workers jobs (except now the government has started a Confederation fever.) I call it debate for the elite. It is funny but the Trotskyists (International Socialists) were calling for unionization of prostitutes and a call for higher wages for them (the fact was established that for \$20.00 you spend for a session the management gets \$17 and the girl gets \$3) but they missed the point, by not calling for the outright abolition of money and wages. Of course, we all know Trots get their members into trade unions where they figure the revolution will take place and be led from. Unfortunately they fail to see there are two steps to socialist revolution (mental and political). On top of that prostitution is a social plight brought by economic conditions and the prostitutes are reacting to those conditions. It is a big business and it is run like that.

Yours for Socialism
Johnny Roberts.

Socialist Party of Canada



OBJECT:

The establishment of a system of society based upon the common ownership and democratic control of the means and instruments of producing and distributing wealth by and in interest of society as a whole.

DECLARATION OF PRINCIPLES

The Companion Parties of Socialism hold:

1. That society as at present constituted is based upon the ownership of the means of living (i.e., land, factories, railways, etc.) by the capitalist or master class, and the consequent enslavement of the working class, by whose labor alone wealth is produced.
2. That in society, therefore, there is an antagonism of interests, manifesting itself as a class struggle between those who possess but do not produce, and those who produce but do not possess.
3. That this antagonism can be abolished only by the emancipation of the working class from the domination of the master class by the conversion into the common property of society of the means of production and distribution, and their democratic control by the whole people.
4. That as in the order of social evolution the working class is the last class to achieve its freedom, the emancipation of the working class will involve the emancipation of all mankind, without distinction of race or sex.
5. That this emancipation must be the work of the working class itself.

6. That as the machinery of government, including the forces of the nation, exists only to conserve the monopoly by the capitalist class of the wealth taken from the workers, the working class must organize consciously and politically for the conquest of the powers of government, in order that this machinery, including these forces, may be converted from an instrument of oppression into the agent of emancipation and overthrow of plutocratic privileges.

7. That as political parties are but the expression of class interests, and as the interest of the working class is diametrically opposed to the interest of all sections of the master class, the party seeking working class emancipation must be hostile to every other party.

8. THAT COMPANION PARTIES OF SOCIALISM, therefore, enter the field of political action determined to wage war against all other political parties, whether alleged labor or avowedly capitalist, and call upon all members of the working class of these countries to support these principles to the end that a termination may be brought to the social system which deprives them of the fruits of their labor, and that poverty may give place to comfort, privilege to equality, and slavery to freedom.

Those agreeing with the above principles and desiring enrollment in the Party should apply for Application for Membership from the sec'y of nearest local or the Nat'l Hdqrs.

These seven parties adhere to the same Socialist Principles:

LEAGUE OF DEMOCRATIC SOCIALISTS
Gussriegelstrasse 50, A-100 Vienna, Aus.

SOCIALIST PARTY OF AUSTRALIA
P.O. Box 1440, Melbourne, Box 2291, GPO

SOCIALIST PARTY OF CANADA
P.O. Box 4280, Sta. A., Victoria, B.C. V8X 3X8

SOCIALIST PARTY OF GREAT BRITAIN
52 Clapham High St., London SW 4, 7 UN

SOCIALIST PARTY OF NEW ZEALAND
P.O. Box 324, Postal Centre, Wellington, N.Z.

WORLD SOCIALIST PARTY OF IRELAND
3 Pym St., Antrim Rd., Belfast, N. Ireland

WORLD SOCIALIST PARTY OF U.S.
295 Huntington Ave., Boston, Mass. 02115

ENQUIRY FORM

To the Socialist Party of Canada,
P.O. Box 4280, Stn. A, Victoria, B.C.

Please provide the following: (underline)

FULCRUM (Socialist Party of Canada) 8 issues	\$2.00
SOCIALISME MONDIAL (French, Parti Socialiste du Canada) 4 issues	1.00
WESTERN SOCIALIST 12 issues (World Socialist Party of U.S.)	4.00
SOCIALIST STANDARD 12 issues (Socialist Party of Great Britain)	5.00

Subscriptions to libraries at double rate.

I would also like to donate toward socialist activities

Further information about the policies and publications of the Socialist Party of Canada ☐

I am interested in becoming a member ☐

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